

"THE ROAD OF THE LOVING HEART."

That is what they called it, the simple Samoan Islanders, who built the road for their friend, Robert Louis Stevenson, "a name that brings us, as it were, a breeze blowing off the shores of youth."

The road was cut through the brush with much labor and toil that, unhindered, the beloved story teller might come and go between his house in the woods and the beach.

Along that road there came at sunset all his "friendly helpers in a foreign isle," to join with him and his family in the simple evening worship that bound all hearts together beneath the peace of his roof.

Fame, honor, wealth and the love of unnumbered hearts followed him. He, at least, could say that life had given him what he asked: "That he might awake each day with morning face and morning heart, eager to labor, eager to be happy, if happiness should be his portion, and if the day were marked for sorrow, strong to endure it."

The day came at last when the Samoan chiefs carried him out by the Road of the Loving Heart to the crest of the hill that looks over to the restless sea, and the storm-swept reefs, and there laid him to rest, and on the stone they graved his own sunny-hearted words:

"Glad did I live and gladly die
And I laid me down with a will.
Home is the sailor, home from sea
And the hunter, home from the hill."

The Road of the Loving Heart—how good it is that it was granted to one man at least to go home that way.

Do we ever think of a class of men, whom we send to their Father's house by the Road of the Sorrowful Way?

Men, who though lacking the special genius of Robert Louis Stevenson, lack nothing of his courage, patience, his sunny-hearted sacrifices.

Instead of fame, wealth, honor, they have long years in destitute home mission fields, long watches by the bed of the sick, the side of the dying, long rides in heat of summer and storm of winter. Have you ever seen them—that thinning line of old ministers, their shoulders stooped, their hair white, their eyes dimmed, their faces marred with others' sorrows?

One of them went home long ago by the Road of the Sorrowful Way. When he died, many articles were written about him and his praises were sounded far and wide. But while he lived, he was in abject poverty and sometimes in humiliating need.

"I am sorry," he wrote, when he acknowledged the receipt of a pittance from the Relief Fund, "to have caused so much trouble and ere another collection comes around I will be where the wicked cease from troubling and the weary are at rest."

Soon after the old minister entered in "where beyond these voices there is peace."

The days slip by and our old ministers are going home. We choose the path they tread. Shall it be a Sorrowful Way or shall they enter that land where none shall say: "I am old," by the Road of the Loving Heart?

CHRISTIAN EDUCATION INDISPENSABLE.

Victor Cousins, in addressing the French Chamber of Peers, said: "Any system of school training which sharpens and strengthens the intellectual powers, without at the same time affording a source of restraint and counter-check to their tendency to evil, is a curse rather than a blessing." This points clearly to the imperative necessity not of education alone, but of Christian education.



Have You Read

"The Road of the Loving Heart," a story of the love of the Samoan Islanders for their friend, Robert Louis Stevenson, so beautifully told by "Mildred Welch" in this issue of the "Presbyterian of the South?"

One Woman Read

of their gratitude so kindly expressed, sent a large check for the Endowment Fund of Ministerial Relief, wrote "Oh, that it were more!" and said, "Let us send all the old preachers Home by the Road of the Loving Heart."

Our Friend Offers

to add \$68,000 to the Endowment Fund of Ministerial Relief if the Church will give twice this amount in 1916. Every cent of interest from this Fund will go to smooth the Road for the faithful veterans and needy widows and little orphans of our deceased ministers.

Already \$39,642 of this amount has been secured. \$96,258 must be added by December 31, 1916.

Send your offering now. Do not wait!

Presbyterian Church in the United States
Department of Ministerial Relief
Henry H. Sweets, Secretary John Stiles, Treasurer
122 South Fourth Avenue, Louisville, Ky.

The last General Assembly declared that the Endowment Fund of Ministerial Relief "should be regarded as an opportunity for special liberality rather than as a part of the regular budget."

Presbyteries

ORANGE.

Orange Presbytery met in the Alamance church, Guilford County, N. C., September 12, 1916, and was opened with a sermon by the Rev. E. Frank Lee, retiring moderator, on the text, Romans 7:24.

There were thirty-seven ministers and twenty-six ruling elders present, besides visiting brethren.

The Rev. F. M. Hawley, S. T. D., was elected moderator by acclamation.

The Rev. C. F. Meyers, of Kanawha Presbytery, and Rev. J. McI. Wicker, of Fayetteville Presbytery, were received, and order was taken for their installation as pastors of the First Presbyterian church, Greensboro, and the Asheboro church, respectively.

Licentiate J. C. Walker was ordained as an evangelist, and his work will be in Greensboro in connection with First Presbyterian church, Greensboro, and the Bessimer Avenue church.

Three conferences were held in the interest of Foreign Missions, Family Religion and the Bible Cause. Most excellent and helpful addresses were made and greatly enjoyed by all present, also the Home Mission reports called forth a number of excellent addresses by the workers in the field. The educational institutions at Red Springs and Glade Valley were ably represented by Hon. A. M. Scales, W. F. Carter, Professor Cooper and others.

The Rev. Messrs. E. R. Leyburn, D. D., S. M. Rankin and O. G. Jones, D. D., as principals, with alternates Revs. F. M. Hawley, T. W. Simpson and T. C. Bales, were nominated for commissioners to the next Assembly; also the Ruling Elders C. S. Gilmer, R. P. Richardson and T. R. Foust, principals, with Alternates M. W. Norfleet, E. C. Turner and T. N. Sellars.

A great deal of routine work was accomplished. The weather was delightful, the hospitality was more than abundant and good cheer and harmony prevailed.

The next regular meeting will be held in the Lexington church.

The Presbytery adjourned to meet at the call of the moderator in Salisbury during the session of Synod in October.

Stated Clerk.

ASHEVILLE.

The Presbytery of Asheville met, pursuant to adjournment, in the study of the First Presbyterian church, Asheville, N. C., September 12, 1916, at 3:30 P. M., and was opened with prayer by Rev. E. L. Siler, the last moderator present, who then asked Rev. R. F. Campbell to preside. Three ministers and two elders were in attendance. Ruling Elder E. E. White, of Black Mountain, was present and granted the privileges of the floor.

Mr. J. Frank Hall, of the Covenanters church, was received, after due examination, as a candidate for the gospel ministry, and a special committee, consisting of Revs. R. F. Campbell, R. P. Smith and E. L. Siler and Ruling Elder E. E. White, was appointed to advise Candidate Hall and secure funds to aid him in pursuing his studies.

October 29th was chosen as the time for the organization of the West Asheville church, and the ordination of Licentiate H. G. Bedinger as an evangelist, and the following commission was appointed for this work: R. F. Campbell, R. P. Smith, A. M. McLaughlin, R. C. Anderson, T. E. Simpson, E. L. Siler, D. S. Watson, T. S. Morrison, alternate; Elder Stimpson, of